4:Grajdanzev--35 S-4 (no date) 1942 Formosan Aborigines
116, 174, 181, 609

"The aborigines formerly occupied the whole island, but in more than three hundred years of ceaseless war they were driven from the best lands. It is no wonder that they began to look on newcomers with suspicion and even hatred. But all who have had closer contact with them emphasize their good nature, open-heartedness, and other qualities which do not warrant the treatment they received first from the Chinese and later, from the Japanese."

7: Joest--63 E-5 (no date) 1882 Formosan Aborigines
116, 171, 181, 609, 857 Chin-hoan

The character of the Chinwans has been described by all who have come into contact with them as good-natured and unassuming; they have never killed a white man who has approached them in good faith. Although my appearance aroused great curiosity, I was never annoyed by the natives here as I had been among the Hakkas or the Chinese. While the children of the latter always ran away from me and cried, the children of the Chinwans were easily persuaded to make friends with me.

They did, it is true, touch me or pull my beard. One of the natives thought that the fork I had brought with me was a comb and used it to scratch the lice from his body, and sometimes the natives rubbed my body with a wet finger to make sure that this was my natural color, but there was always one among them who had known me longer and told the rest to desist, lecturing them about me...

11: Haguenauer--42 [2] T-3 (no date) 1929 Formosan Aborigines
116, 181, 186, 577, 609 Atayal

The Tayal race is a very proud one, much more so than you would suspect. It is industrious, but only in so far as the task concerns the whole community. The men are calm, but if they get angry nothing can stop them. An unbounded curiosity and feeling of suspicion with regard to all strangers are two more traits of the Tayal mentality. He has full confidence in his comrades, but as soon as he is with people of another tribe, he becomes suspicious and reserved. The Tayal have some fine virtues too; they have a highly developed sense of honor, are not greedy, do not steal and rarely tell lies.

14: Tamai--96 [19] J-2 (1896) 1896 Formosan Aborigines
116, 181, 577 Chin-hoan

The Tschinwans are a bold and courageous people; they always keep their promises and never cheat another man.

20: Alvarez--255 [2] (no date) 1927 Formosan Aborigines
116, 131, 181, 101 Ami

"The fertile eastern sea-shores, about forty leagues in extent, form the home of the Amis. The latter generally are of friendly manners and peaceful customs. This section of the island is still to be invaded by the Chinese and Japanese."

20: Alvarez--257 [4] (no date) 1927 Formosan Aborigines
116, 181, 884, 583, 721

"All the savages are extremely warlike, bold and fanatic of unbounded freedom. They were always disposed to take up arms in defence of their liberty. The bride price is a head of an enemy (head hunters), which at the same time is a proof that the youth has become man. When he has brought home the head of his first slain enemy, the young man thereafter is regarded as adult."

20: Alvarez--257 [6] (no date) 1927 Formosan Aborigines
116, 181

"The Amis and Pyuma are a quiet and peaceful people. The same may be stated of the tribes called Sick-huan, viz., mature savages, by the Chinese, in opposition to the Che-huan, viz., green, not yet mature savages, of the central range."

20: Alvarez--257-258
116, 181, 609

(no date) 1927

Formosan Aborigines
Paiwan

"Of a ferocious nature are also the Paiwan, who are exceedingly averse [258] to any kind of trade with their neighbours. The Paiwan are revengeful in the highest degree."

22: Wiedfeldt--39 F-5 (1913) 1914 Formosan Aborigines
116, 156, 181, 241, 433 Atayal

Atayal domestic economy produces no surplus which they could give up. Every family plants just as much land as it needs for its own maintenance. Besides, who would take a surplus off their hands, since every family produces the same thing and has enough for itself? The impulse to make a profit, which now dominates our whole life, is completely lacking....Furthermore, the Atayals have no competition, that motive power of economic life. Indeed, the effort to produce more than the other fellow and thus to distinguish oneself may be seen only in the skull hunt. Finally, they do not know how to aim at the greatest possible production with the smallest possible expenditure of strength.

31. Hofmann--622 [2] N-3 (1909) 1912 Formosan Aborigines
116, 181, 609 Tsou

On the whole the aborigines are good-natured, sociable, and gay. When they are together indoors they talk a great deal and they love to sing and to make noise. When they are outside, however, they are shy and their behavior toward strangers, even toward Malayans of another tribe, is modest and reserved.

31: Hofmann--625 [3] N-3 (1909) 1912 Formosan Aborigines
116, 181, 774, 802 Tsou

The aborigines believe in a life after death. They believe that everyone has two souls; one of these remains in the house after death, while the other lives in the jungles on Arisan. The natives therefore enter this region with all signs of awe and reverence. They seem to be an intelligent people on the whole; one indication of this is that they have terms for high numbers such as hundred, thousand, and million. There would be no difficulties in giving them instruction except that they value their freedom and their own customs above everything else and thus fear and avoid the fetters of civilization.

31: Hofmann--625-626 N-3 (1909) 1912 Formosan Aborigines
116, 181, 555, 609 Tsou

On our way back from the Arisan Mountain to Kagi a native, an older man, carried our baggage all the way. This is not the custom ordinarily; most of the natives offer their services only within their own region and return home as soon as they see the first houses of a Chinese settlement. In this case, however, the man wanted to call for his son, a good-for-nothing who had left the leisure of his native village in order to obtain work in Kagi. In another case, a young man had made friends with the Japanese and joined the police force. His work was very satisfactory; [626] he learned to read and write Japanese. After two years, however, he let himself be persuaded by the other members of his tribe to leave the police force and was chosen as a local chief. Thus, although relations between the Japanese and the Tsou natives are fairly good, there is a tendency among the latter to live apart and to retain their freedom. It is only natural that the Japanese scheme for exploiting the island, including the forests sacred to the natives as well as game, is not favored by the natives. While on the surface the Tsou natives now seem by no means hostile to the Japanese, it is not certain that these peaceful conditions will prevail in the future; it is possible that the Tsou natives may ally themselves with the other Malayan tribes against the foreign conquerors. It must be emphasized, however, that these are not bloodthirsty savages; rather they have the mentality of children and are easily swayed by an impulse of the moment. Their gay, happy mood may change in a moment to fear and distrust; then they cry like children. These sudden changes in temperament are frightening to a stranger.

34: Del Re--15-16 U-4 (no date) No Date Formosan Aborigines
116, 161, 181, 625, 177.16 Yami

"On the whole they appear to have preserved almost intact their traditional social organization and religious beliefs which the Japanese not only did not attempt to modify, except in certain minor points, but took care that the natives should not be contaminated by outside contacts. These were infrequent, partly by reason of the island's inaccessibility, and partly because the authorities following a policy of segregation and in order to avoid exploitation, did not encourage casual visitors, whether Japanese or foreign. The same was true, to a lesser degree, in the case of the 'wild' savages of the interior. One of the results of this policy was an increase in the savage population. The relations between the latter and the specially chosen police force were on the whole very harmonious. Some of these policemen indeed, elected to make their permanent home among the savages [16] rather than be transferred elsewhere. The unfortunate Musha insurrection (1930) which cost the lives of a considerable number of Japanese women and children as well as policemen, and was ruthlessly suppressed, was due to the conduct of individual policemen and not the result of government policy."

34: Del Re--16 U-4 (no date) No Date Formosan Aborigines
116, 181, 609, 674, 829 Yami

"According to the reports published by scientific expeditions, the Yami live in a kind of idyllic natural state which might, indeed, have served as model for some of the 'naturist' utopias beloved of XVIIIth century philosophers, the essential features of which may be seen practised on Botel-Tobago. To give one instance. As far back as the oldest inhabitant is able to recollect, or at least since forty years ago when the Japanese first stationed a couple of policemen on the island, there has been no record of a single case of theft or violence among the natives. The wholesale execution of the crew of an American vessel wrecked there a few years previously of whom only two managed to escape, can hardly be considered as an exception since it appears to have been due to ritual reasons. Apart from the naturally peaceful temper of the Yami, the absence of crime is attributable less to the fact that these and other misdemeanours such as adultery are considered as crimes in themselves or as immoral actions, than to the fact that the tribe looks upon them as undesirable."

37: Steere--306 [1] S-3 (1873-74?) 1875 Formosan Aborigines
116, 181, 224, 411, 226 Sek-hoan

"They are great lovers of hunting and fishing, and are very skillful in making snares for deer and other kinds of game. They generally hunt and fish in large bands, for the sake of protection from the savages, from whom they are always liable to attack. They frequently surround a space of country and drive the deer and other game through a ravine or some other place, when they are easily shot. They use fire-locks quite generally for defense and for hunting, though some of the poorer ones still carry bows and arrows, and many go to their fields or from one village to another armed with lances. They have a curious but very effectual way of fishing the shallow streams that flow through their country, this by damming them and turning the water to one side of the channel, leaving most of the bed of the stream dry, and the fish and shrimps in little pools and under rocks, where they are easily captured."

39: Wiedfeldt--22-23 F-3 (1913) 1917 Formosan Aborigines
116, 133, 181, 501 Atayal

The Atayals live on an island but they are not a seafaring people. On the eastern coast of Formosa, where they have settled right down to the shore, navigation is so difficult, even for modern coastal steamers, as a result of an exceptionally strong current, [23] that getting from a boat to a ship even in good weather is sure to mean a ducking, as I know from experience. In bad weather it is impossible to get from a boat to a ship, or vice versa...For the Atayals, who could make only the simplest kind of boats with their few tools, such as hollowed-out tree trunks, or rafts, no navigation is possible here.

40: Kirk-- 14 S-2 (no date) 1941 Formosan Aborigines
116, 411, 181, 224, 177.22 Japanese

"As the Japanese have carried away all firearms found in native villages, the savages have complained that this policy of confiscation has worked an unnecessary hardship on many nonhostile groups. Without guns, the aborigines are seriously handicapped in one of the absorbing interests of their lives--bird shooting and bear hunting.

The officials have replied that hunting, after all, is 'contrary to the principles of humanity' and that the primitive should turn their attention away from warlike pursuits to tilling the soil and raising corn and potatoes. The Japanese are hoping that this plan will force the savages to adopt 'gentler ways of living.' As late as 1934, headlines in the newspapers, such as 'Rebellious Savages Found-- Leader Anatex Killed by Machine Gun Fire,' would seem to indicate that the mountain tribes are by no means entirely subjugated."

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

INVESTIGATION OF SOCIAL ORGANIZATION OF THE CHALA'ABUS PAIWAN, PINGTUNG HSIEN

WEI HWEI-LIN
Translated by CHEN CHI-LU

121 70 This is a preliminary report of the field-works among the Chala'abus Paiwan of Pingtung Hsien. Members who participated were Messrs. Ho Ting-jui, Tang Mei-chun, Huang Hsün-ch'eng and the present writer.

Chala'abus village was chosen because: it is one of the important and old tribes of [62] the Central Paiwan, and, is the center of the Chimo racial group of the Paiwan. We have noted after the field-session that the village had other significances: (1) The village consisted of twelve aristocratic households whether of the Chimo or of the [34] Paiwan groups. The village organization was thus rather complicated in structure. (2) The dwelling houses and their arrangement had been well preserved in their original form. (3) Old traits in material culture, such as stone-engraving, wood-carving, [81] designed weaving, and embroidery, had been also well kept. (4) The ethnic character [77] is rather conservative. They have been comparatively less influenced by the Japanese and the Chinese as compared to the other groups of the tribe.

Because of the limitation of time and investigators, we emphasized tribal organization and chieftanship of the village. Our field-work was undertaken from Feb. 1 to 15. Because of the complexity of the culture, the investigation is by no means a complete one.

SETTLEMENT TYPE AND DUAL ORGANIZATION

[131] Chala'abus village is situated on the south-eastern slope of Mt. Nan-ta-wu and stands on the northern bank of the Lai-i River or the Upper Lin-pien River. The 101 population of Chala'abus village was 158 households and 948 persons at the time of 621 our investigation. With the Exception of 12 households who had moved to Chinasan 361 which lies between the village site and the plain below it and formed a separate hamlet by themselves, all the other 146 households were concentrated on the two adjacent fan-shaped slopes which in the present report are referred to as the village site. The village of Chala'abus hence consisted of two parts: the south and the north-parts. Each of them occupied a fan-shaped slope. The south-part was called Chinimoan or "the living land of the Chimo", and the north-part Pinaiwanan or "the living land of the Paiwan". The village site was on a slope of 30 degree to 45 degree inclination, [342] with the width north to south 80 M., and length east to west 100 M. Dwelling houses, including floors and roofs, were built of slate. All these houses had small front yards 361 paved with slate. A continuous row of houses of the same level had their yards adja- 621 cent on the same level; but communication between two rows of houses was by means of narrow stair-ways, because the front yards of houses in the rear row were always on a level with the roofs of the front houses. The village is thus in a terrace form. Chinim[illegible] consisted of eight terraces, and Pinaiwanan ten. Each terrace had a row